PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, JULY 26, 1961

It's Safer in The Church

George E. Failing

CHURCH FELLOWSHIP and membership are not optional. They are essential. A Christian is safer in the church than out of it.

A born-again child of God is a member of an existing family that numbers in the millions—the church of the living God. All of them are his brothers and sisters. This is not an artificial or ecclesiastical union. It is a union by the Spirit of God, for *by one Spirit are we all baptized unto one body.*

The new believer recognizes that he has but one Father, even God, who nourishes and disciplines him. But he must also recognize his family position. Other members also have family privileges. He cannot, at will, disown them. God placed them in the church, and a brother cannot cast them out. Part of his training as a believer will be training to understand and cooperate with the family.

Some members of a family are highly individualistic. Others accept the family circle and work in harmony more easily. There are strong exhortations to unity among Christians in the New Testament letters. A church with factions, like the Corinthian church, is a standing rebuke to the entire body of Christ. It need not be so.

After all, the message of salvation has been transmitted through the church. Our Lord Jesus witnessed, *Salvation is of the Jews.* Not all Jews were personally saved—in fact, most of them were not, according to Jesus (Matt. 7:21-27). But it pleased God to reveal himself and His plan for man's salvation through a succession of Jewish priests and prophets. Finally, God's appointed Saviour of the world came through the Jews.

Truth cannot safely or long be entrusted to or transmitted by one man who is walking out of harmony with the church. A church may seem confining to an individualist, but it is also protective to him and to others. There are disagreements between members of the family, but who wishes to disinherit himself from the family!

The local church of which you are a member cannot guarantee your personal salvation (only Christ can do that), but salvation may be found in and through the ministries of that church. And you are much safer endeavoring to walk in agreement with other saints than you are going it alone.

I Corinthians 12:13; John 4:22

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Editorials

I Still Have God!

Sunshine and shadow—these will ever be!
Why should I fear the shade?
I who have kinship with Divinity
Am marvelously made
In God's own image. His all-perfect plan
Shines beautiful and true,
And there has been, since time began,
A sacred work to do.

Tho' I lose friends and health, tho' I face death,
Tho' robbed of each dear thing
That my heart cherishes, while I have breath—
Triumphant, I shall sing!
I shall walk proud, illumined, on this sod—
For oh, I still have Love! I still have God!

Berniece Ayers Hall, Hilton, New York

Looking to the Future

MANY FORWARD STEPS were taken at the June meeting of the Board of Administration. But perhaps none were more significant than the election of a Commission on Church Union.

For several years it has been apparent that among some of the smaller holiness denominations there is need for greater fellowship and actual cooperation in areas of mutual interest. In order to maintain a high level of service to our youth groups, our Sunday schools and our missionary societies we have already discovered and put into operation some very important joint endeavors.

Within the past five years there has been brought into being Aldersgate Associates, now producing high grade Sunday-school literature for several denominations. *Teen Topics,* a valuable program guide for WY locals, has been produced by five cooperating youth societies. And all of this looks like only the beginning of larger areas of mutual assistance.

Even in areas of close cooperation, when church merger is not under active consideration, there is need for a properly constituted board to weigh matters of church importance and to make recommendations to the Board of Administration.

The exciting news is that more cooperative endeavor among holiness denominations is now being planned. These will be shared in detail as they are implemented. Just as interesting is the continued interest of many Wesleyans in a closer fellowship—perhaps merger—with other holiness denominations. There were historic reasons which called each denomination into existence. In some cases, those early and impelling circumstances have disappeared and there seems no longer good reasons to deny ourselves that larger and closer fellowship needed to meet the challenge of an explosive age.

Without a dissenting vote the Board of Administration elected a nine-man committee to serve as the Commission on Church Union for the remainder of this quadrennium. The Commission includes the three General Superintendents and the following men of the Church: Dr. S. W. Paine, Rev. Donald Fisher, Rev. Virgil A. Mitchell, Rev. Clarence Budensiek, Mr. Dennis Brenner, and Rev. Wesley Lovin. It will be noticed that five of the nine men are laymen and ministers active in Church affairs in their respective areas.

The prayers of the entire Church will support the Commission in all matters relating to denominational cooperative endeavors or interest in Church mergers.

—*George E. Failing*

A Spring at the Brook

"He shall drink of the brook in the way" (*Ps.* 110:7).

I BEHELD then that they all went on till they came to the foot of the Hill Difficulty, at the bottom of which was a spring. Christian now went to the spring and drank thereof to refresh himself; and then he began to go up the hill," wrote John Bunyan.

There is never any hill where that spring may not be found. Whenever life's goings pass from the easy level to the steep gradient, the Lord provides the refreshing spring. There are still waters just where He begins to lead me to the climbing and difficult "ways of righteousness."

On the reverse side of every duty may be found a corresponding gift of grace. Every call of the Lord has its complement in spiritual equipment. Every commandment is an inverted promise. All the demands of our God may be interpreted in the terms of His love. The measure of the one is the revealer of the other.

Reckon the hardness of the mission as the index of the endowment. Turn the duties round and think of them as the invitations of grace. Is there a steep hill before me? Then what a spring there must be! Is there hardship before me? Then what intimacies of divine friendship must be calling me! Is it to be a long, long road? Then what brooks I shall find by the way!

The trouble is, we see the hill and forget the spring. We take our task as a duty and not as a communion. And so life becomes a statute and not a song.

There is obedience but no devotion. Yes, there is duty but no piety, which means that we accept the hill and reject the spring.

And yet the spring is there! "Ho, everyone that thirsteth, come ye to the waters!" "He shall drink of the brook in the way."

—J. H. JOWETT, *Guest Editorial*

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I Was Reading...

by the Editor

a very splended plea "Don't Shoot the Vatchdog" by Edwin R. Garrison in the ıne 8 issue of *Christian Advocate*. He rgues that the organization Protestants and ther Americans United for Separation of hurch and State is too valuable an iitution to be lampooned or censured. Mr. arrison has pointed out seven very subantial and solid achievements that may be redited chiefly to the thorough and diligent ork of POAU. "The Gallup Poll has reently shown that there is stronger popular pinion against government aid to public chools today than in 1948. POAU can laim some of the credit for this change."

an important article about "Athletics on ıe Altar," appearing in the June issue of *Christian Life*. Harvey C. Chrouser, Director f Physical Education, Wheaton College, resents the real case for Christian partipation in athletics. Whatever one's point of iew, the article is thought-provoking and annot be brushed aside lightly. Recomıended particularly for college age youth nd for parents of high school and college outh.

this splendid observation by Maxwell Chance, late missionary to India, as told ı the Houghton (N.Y.) church-bulletin: God gave us life to spend and not to keep. f we live carefully, husbanding life, always hinking first of our own profit, ease, comort, security, if our sole aim is to make life s long and as trouble-free as possible, if ve will make no effort except for ourselves, ve are losing life all the time. But if we pend life for others, if we forget health nd time and wealth and comfort in our esire to do something for Jesus and for he men for whom Jesus died, we are winning fe all the time."

in the [Catholic] *Register* of June 11 hat "an all-out call for Catholics interested ı becoming Peace Corps volunteers was isued by F. Robert Melina, Executive Secreary of the National Catholic Welfare Conerence Peace Corps Desk. He appealed for Catholics 18 and over to volunteer for the roject, under which American civilians will e sent overseas to help in development rograms in foreign countries." It is entirely ossible that the Roman Catholic Church ees in the Peace Corps an opportunity to xtend its faith.

in the same periodical, special attention vas called to the fact that the new chairman f the Republican National Committee, Repreentative William E. Miller, is the second Catholic to serve in that post since the GOP vas first organized in 1856.

that in 1958 there were 377,000 diorces granted in the United States, one divorce for each four marriages. The probem is gradually growing worse. In 1890 here was only one divorce for every 18 mariages. It has been estimated that by the ear 2000, more than one half of all mariages will end in the divorce court—at the resent rate.

in the June 12 issue of *Newsweek* that he Church of Scotland, which regards itself s the mother church of Presbyterianism, as voted that its moderater, the Right Rev-

(*page* 9, *please*)

C. H. CAMPBELL
Pittsburgh, Pennsylvania

Simplicity In Christ

IN GOD'S WORD are many mysteries—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways are past finding out!" (Rom. 11:33). Who can fathom the acts of creation?—life, both physical and spiritual, eludes analysis. The Trinity cannot be explained satisfactorily; the Incarnation is one of the Bible's greatest mysteries.

On the other hand, God's dealings, on the whole, with man (whose physical and mental make-up is impaired by the Fall) and the relationship of redeemed souls with Him are understandable, elementary, and plain. There is a simplicity about them which is refreshing and inspiring. Wesley describes our topic (II Cor. 11:3) as "that simplicity which is lovingly intent on Him (Christ) alone, seeking no other person or thing."

A look at other translations enlarges the meaning of simplicity (without complicating it). The Amplified New Testament reads "Whole-hearted. . . and sincere, and pure devotion" to Christ; Rotherheim calls it "singleness"; the Twentieth Century New Testament lists it as "loyalty"; Weymouth uses the word "fidelity" in addition to simplicity; Moffat translates it "single devotion"; Dean Alfred aptly adds "purity" to simplicity. Here we find "pure religion" qualified, for religion, basically, is man's proper relationship to God. What more could we add in describing a wholly sanctified saint?

History, sacred and otherwise, finds man all mixed-up and bogged down in forms and ceremonies in his attempt to worship God. It was necessary to employ much of both under the Mosaic economy (they were to be pitied) entailing many varied sacrifies and rites. Simplicity could hardly have been found here! But Jesus, by infinite effort and suffering, changed all this (How much we owe Him!) and foretold it to the woman at the well (John 4:21, 24); "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. God is a Spirit: and they that worship him must worship him in spirit and in truth."

The simplicity found in our topic is spiritual worship! the more form, the less true worship there is. We need not now employ "heave" or "wave" offerings; the sprinkling of animal blood is unnecessary; nor are our nostrils offended by the smell of burnt flesh. (Some sects resort to these in some form, and rely on priests to worship for them.) The first covenant was circumcision of the flesh, but it was abolished; and within a few years after its abolition, Paul chided the Galatians (5:7)—"Ye did run well; who did hinder you?" They had reverted to circumcision and possibly other Judaistic rites.

Are not mere form and multiplied activities the curse of today's church? It was prophesied (II Tim. 3:1, 5)—"In the last days perilous times shall come. Having a form of godliness, but denying the power thereof." This power is released and God works when we cease from our works—it is that simple!

The context of our topic shows Paul attempting to effect a lasting espousal or engagement of his converts to Christ. Engagement was as binding as marriage in those days. This was to be simple and utter abandonment to their Lover. How vitally important is our fidelity, with chastity, to our heavenly Bridegroom-to-be!

The opposite of this is the record of God's chosen people as found in much of the Old Testament, especially in the prophets' writings, in which God accuses them of having other lovers. In Ezekiel 23 with its 49 verses, the whole chapter describes the spiritual adultery of both Israel and Judah, and their paramours are listed.

Here is where complications arise. Sin always causes perplexities, producing a maze in which one can be hopelessly lost. The only cure is to return to the heavenly Bridegroom, and then simply (with the "virgins" of the Revelation 14:4) "follow the Lamb whithersoever he goeth." His path leads to the marriage-supper of the Lamb which will take place in the Home of the Father. We have a preview of the bride's dress in Revelation 19:8. It is elegant, yet simple: "To her was granted that she should be arrayed in fine linen, clean and

(*page* 9, *please*)

Methodists Through a Love Letter

INGVAR HADDAL, Norwe

YOU WOULD be surprised if you knew just how warmly Norwegian Methodists will welcome Methodists to their country and to their churches. In a few months time some 1500 who attend the coming world Methodist conferences will be in a position to know.

Our friendly feelings towards American Methodists are due to several facts the first of which is that a great many of you have a Norwegian background.

When first you see our mountains and fjords you will no doubt ask yourselves, "How could our grandfathers leave a country like this for America!" That is what we ask, too! But fact is they did, during sad years of depression and relative overpopulation. So they became Americans—we hope good Americans!

The second reason for the warm feelings we harbor towards you American Methodists is that Methodism came to us from you. The first contact we had with the great spiritual movement in the new world was through a *love letter!*

A young Norwegian sailor, Ole Peter Petersen, met his Saviour in the Swedish Methodist Bethelship, then at a pier in New York harbor. He was converted, found assurance of forgiveness and salvation and felt that everything had become new. These things he described in a letter to his fiancee in Norway.

This young girl did with her letter what not every girl would do. She showed it to her friends and neighbors who all found this experience of the testimony of the Spirit remarkable. So they wrote to him urging him to come home and share with them his new found faith.

He came and the people who thus were converted built up the first Methodist classes in this country. All this happened more than a century ago.

In 1956 Norwegian Methodism celebrated its hundredth anniversary. Our late King Haakon attended the observance in the great auditorium in the University of Oslo. Methodism had come to these mountains to stay.

An Earnest Minority

During the world conferences in Oslo this August you may see our 84 Norwegian Methodist preachers. Most of them have had their theological training at our Scandinavian theological seminary at Gothenburg, Sweden, where Methodist professors of theology from all over the world are meeting August 14-16.

You may not recognize our pastors because they are not too conspicuous, but I can tell you for certain what they will be thinking while you are here:

They will thank God that they are members of the great and world-wide communion called the Methodist Church, with its millions of members, they themselves being ministers of a minority church in this country.

Like so many other denominations of this country they are influenced b the pietistic conception of Christianit You will scarcely find "modernist among them, but certainly men wh would give years of their lives to hav an old time revival.

I employed the word "minorit about our church in Norway and th term is a fair one. In full membersh with the church we have about 83 members, the Methodist population b ing about three times as great. W have about 2000 members of our Yout Clubs, some 2800 Scouts and 85 pupils in our Sunday schools.

If it is permissible for a Christia to be proud of anything at all—and think maybe it is—Norwegian Meth odists are certainly proud of the wo that our 245 "Bethany sisters" (cert fied nurses) do in our hospitals and deaconesses in some of our churche

State Church and the Independen

The delegates to the tenth Worl Methodist Conference at Oslo ne August will find in Norway a Methodi population of about 25,000. Of thes as has been said, 8300 are actu church members.

You would no doubt like to kno something of other denominations well. Of a population consisting about three and a half million som 96 per cent are nominally members the Lutheran Church which in th country is a state church.

Of course, not all of these Lutheran are active in church life or even b lievers. On the contrary, the Churc has to tackle the very serious proble of half empty churches.

Of the other denominations the Pe tecostal movement is the largest wit its 25,000 members. Then there a about 8000 Baptists, 7000 Congreg tionalists, a very conservative Luthera Free Church about the same size, strong Salvation Army and about 500 Roman Catholics. —*Methodist Informatio*

World

Conference

Oslo, Norway

August 15-21

"He that overcometh shall inherit all things, and I shall be his God, and he shall be my son" (Rev. 21:7).

In Two Parts

Part I

The Conflict Over Inheritance

JOHN E. McGRAW
Fairmount, Indiana

THE CONNECTION between overcoming and inheriting reveals that a battle is being fought. Some adversary is endeavoring to prevent the heirs from receiving their legacy. An inheritance is based on relationship. "If children, then heirs." However, sonship—especially divine sonship—involves responsibility as well as privilege. We are "joint-heirs with Christ; if so be that we suffer with him" (Rom. 8:17). "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). Consequently our adversary, the devil, continually attacks our faith, endeavors to deceive us by false prophets, and tempts us to so disregard and disobey the leading of the Spirit as to forfeit our inheritance. "He that overcometh shall not be hurt of the second death" (Rev. 2:11. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life" (Rev. 3:5).

Those things in the which we must be overcomers are named, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

1. *But the Fearful* — The first encounter with Satan will likely test our courage. The fearful are the moral cowards who for fear of men disobey God, will not confess Christ, and compromise their God-given convictions. A pastor remarked to the writer, "We preachers have kow-towed too much to the worldly element in our churches." The world, the flesh, and the devil will put great pressure upon the preacher to let down on the Scriptural standards, wink at popular sins, and so preach as to offend no one.

Unless the minister is possessed of the perfect love that casteth out fear, he is apt to kow-tow to the worldly element, betray his Lord, and lead his church to hell. Only by taking heed to himself and to the doctrine, can the preacher save himself and them that hear him (I Tim. 4:16). Very emphatically God says, "He that hath my word, let him speak my word faithfully" (Jer. 23:28).

2. *And the Unbelieving*—Satan first tempted Eve to doubt God's word: "Hath God said?" Soon he definitely denied what the Lord had said concerning eating the forbidden fruit: "Ye shall not surely die." He still uses this approach. The present attack upon the Bible in the name of philosophy and "science, falsely so called," is sweeping multitudes into the pre-hell darkness of total unbelief. The widespread acceptance of the theory of evolution is responsible for much of this infidelity. This theory, which begins by denying creation, later dispenses with the Creator; then the denial of the fall, of sin, of the atonement, the resurrection, heaven and hell naturally follows.

But the Bible also warns real Christians against the loss of faith. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:12-14).

3. *And the Abominable*—An abomination is "what is very filthy, hateful, and loathsome." It seems usually to involve the misappropation of that which is good for an evil purpose. For the present we will consider only that which is perhaps most offensive to God, namely, pride. "Every one that is proud in heart is an abomination to the Lord" (Prov. 16:5).

Pride is of satanic origin. Lucifer once lifted up his eyes and beheld the Lord of glory. In his heart he said, "I will . . . be like the most high." Apparently he deceived one third of the angels, who were cast out of heaven with him (Rev. 12:3, 4). Through the fall of man, Lucifer succeeded in implanting the seed of pride in the human heart. This has led to all manner of sin and oppression, vanity and boasting, pomp and ceremonies, ornaments and titles, masters and lords —even over God's heritage.

Paul cautioned Timothy against advancing a young convert to an official position too soon, "Lest being lifted up with pride, he fall into the condemnation of the devil."

The best antidote for pride is, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

4. *And Murderers* — After the flood, God said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). He who strikes a blow at man, strikes also at God in whose image man was created. He also becomes a follower of the devil, who "was a murderer from the beginning" (John 8:44).

The present century has seen national leaders putting forth unprecedented efforts toward world peace. But "the ways of peace they have not known," because "they have rejected the word of the Lord." Consequently this has been the most bloody of all like periods, and the end is not yet. Not only nationally, but individually, murder is increasing at an alarming rate. "Whosoever hateth his brother is a murderer" (I John 3:15).

(*Concluded next week*)

Use CARE, COURTESY, COMMON SENSE in large portions when driving

Christianity On The Highways

EVEREK R. STORMS

LAST YEAR some 30,000 Americans and more than 3000 Canadians died as a result of automobile accidents. On Labor Day weekend death took an average of one life every ten minutes.

If our newspaper carried the headline, "Death every ten minutes from polio," we would have a near panic. But we seem to accept highway deaths as a part of life and show little interest in the matter.

As Christians we are very much worried about the increasing crime wave, the growing number of juvenile delinquents, and the threat of nuclear warfare; but we seldom realize there is a relationship between safe driving and our Christianity.

As Christians our responsibility is greater than that of other people. Our conduct on the highways is one of the best tests there is of our Christianity. The driver who disregards the laws, or who shows a dangerous discourtesy, or who fails to keep his car in proper condition, is not only a law breaker but a poor kind of Christian.

We would never dream of handling a gun or a knife carelessly, yet many of us seem to lose all moral sense when behind the wheel of an automobile. There are four things in this connection which we need to remember:

1. *A Christian motorist is his brother's keeper.*

If a child is crossing the road and you have the right of way, you may not take it, for you are responsible for that child's life.

Perhaps he should know better—and so should that wacky teen-ager who passes you on the wrong side, or that pokey farmer who gets over to the left to turn right and then stays in the middle of the two lanes. But it's up to you to drive carefully—and don't insist on your *rites*.

The right of way is not worth dying for: let the other fellow have the right of way, you take the right way.

"Am I my brother's keeper?" asked Cain, as he shrugged his shoulders and lifted his hands.

"Are we our brothers' guardians?" ask modern Cains as they go blithely along the highway, taking chances just for "kicks," forcing other cars off the roads, throwing newspapers out the window, running stoplights, and behaving as irresponsible children at the wheel of a two-ton deadly weapon.

Suppose some silly jerk with long sideburns and a black jacket does cut in on you—well, his mother loves him, even though it may be with some effort. Attached to every bad driver is a family circle to whom he is precious. If you can't tolerate him, you can think of his family's grief if your car killed him.

The Ten Commandments, the Golden Rule, and the Sermon on the Mount are not just spiritual truths to be learned in Sunday school. They apply to such everyday matters as observing stop signs and traffic lights, and since we are our brother's keeper, they apply to road speed and courtesy as well.

2. *A Christian motorist should practice good manners.*

Christianity involves good manners whether at the table or on the road.

When you invite a guest to your home, only to discover that he has terrible manners—eating his peas with a knife, leaving his spoon in his cup while he drinks, and so on—you don't get annoyed. You put up with him and ignore his failings.

When you walk down the sidewalk and a little girl on a tricycle cuts in front of you, you don't kick the child and her trike into the gutter. You wait until she has crossed safely. That is a part of manners to little folks.

Then why can't you use the same good manners when there is a long line of traffic and someone is trying to pull out of a parking place?

Somone has pointed out that Moffat in his translation of 1 Corinthians 13 says, "Love is very patient"—even when the light is already green and the fellow ahead is still asleep—when the stream of cars seems unending and a mad dash through the traffic seems advisable—and when you are turning a corner and the light is in your favor but the stream of pedestrians reminds you of a column of ants.

Love is also "very kind"—which may mean decelerating from 50 to 0 to let a parked car into the line of traffic, or a hurrying worker cross the street during rush hour.

Love "makes no parade"—in spite of 250 horsepower under the hood and friends in the car who need to be impressed—and in spite of the car's ability to go from stop to full speed in record time and in a shower of gravel.

"Love is never rude"—which certainly includes not dawdling to "teach that speedster a lesson," not speeding up when someone wants to pass, and not strolling across the road at a snail's pace to purposely irritate approaching drivers.

Love is "never irritated, never resentful"—which means you need to watch your horn, even if a stray dog or passing child threatens to run into your lane of traffic. The shock may cause them to do just what you feared they would.

If we regard ourselves as hosts of the highway and the others as our guests, there will be fewer chips on the shoulder and fewer ulcers.

3. *A Christian motorist should treat time in the light of eternity.*

A wrist watch is one of the most pagan symbols to which we bow down. It is always saying to us, "Now is the time—here's your chance—this is the moment."

A man will risk his own neck and the lives of others just to be able when a friend says, "I made Chicago in two hours flat," to smile and reply "I did it in one hour and 57 minutes—and Death rode the seat beside him."

Don't become impatient. Someone has figured out that all the time saved by fast driving is usually lost by having to wait at the next stop light.

Out of every thousand people killed by gas each year, four inhale it, three

Reprinted by permission from "Gospel Banner."

ight matches in it—and 993 step on t.

Good brakes on cars are no protec-ion against bad breaks in behavior.

4. *A Christian motorist should how reverence for human life.*

The basis of Christianity is reverence or human life. Many Christians seem o have lost sight of the cardinal prin-iple that, after all, human life is the nost precious thing on this earth, and it s our highest and most sacred duty, s Christians, to preserve that life.

When tragedy hits home and death s the result, it is cold comfort to hear neighbor say, "Well, it comes to all f us sooner or later."

God has a purpose for each of us. Ie created us for some specific pur-ose and no one knows the extent of t. When a person is killed in a traf-ic accident, his life purpose is not ulfilled.

The driver responsible for the ac-ident has come between the victim nd God. He has cut short the full urpose God created the victim to erve. It is true that death comes to ll of us sooner or later, but God's vill must not be deviated by man's arelessness.

As Christians, we need to increase ur concern in this respect. We have een too content to rest our case on he premise that the life we save may e our own. We need to remember hat the life of our neighbor, his child, nd the life of the person we have ever met, are as sacred in the sight f God as our own.

There is a very real connection be-ween conscience and safety. Many ccidents on the highways might more roperly be described as sins.

In far too many situations the driver s at fault. His carelessness, neglect, r reckless conduct, causes death or njury. From a legal standpoint such onduct is a crime—but from the Chris-ian viewpoint these actions are sinful.

The distinctive mark of the Chris-ian is his love for his fellow men and is strict regard for the rights of others.

"Lord, impress on me the great re-ponsibility that is mine as I take the heel of my automobile. As I need Thy guidance in all things, so now especially do I when I have life and leath in my hands.

"Give me more and more a deep everence for, and desire to protect uman life. Give me grace to prac-ice the Christian love that breeds atience, tolerance, courtesy, and hon-esty on the road and everywhere. For Jesus' sake, Amen."

"My Mama's Got God"

by HELEN W. KOOIMAN

A LITTLE CHILD told the Sunday-school teacher, "My Mama's got God."

Mamas are credited with having patience, kindness, love, understanding, thoughtfulness, cheerfulness, and many other virtues.

Mamas are discredited when they have a grouchy disposition, a long face, a sharp tongue, a bad temper, and many other vices.

Some Mamas have new carpets, new furniture, a nice house, lovely clothes, a car of her own, and many possessions. Some Mamas don't have a very new house, some have old furniture, rather shabby clothes and equally worn-out other "things," actually very few possessions.

But, oh how wonderful when a little child can say, regardless of whatever else Mama may or may not have, "My Mama's got God."

Could your child say that? Would your child say that?

What's really important around your house? On what are you laying particular stress in your family?

One child might say to the Sunday-school teacher, "My Mama's got new 'things.'" Or, the child could say, "My Mama's got God." It might very well depend, you see, on what is really important, on what you are laying particular stress in your household.

We are all familiar with the story of Mary and Martha (Luke 10:38-42). Jesus' answer to Martha's complaint speaks plainly to modern Mamas.

The New English Bible tells it to us like this: "Now Martha was distracted by her many tasks, so she came to Jesus and said, 'Lord, do you not care that my sister has left me to get on with the work by myself? Tell her to come and lend a hand.' But the Lord answered, 'Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part that Mary has chosen is best; and it shall not be taken away from her.'"

What is it with you — "My Mama's got a remodeled kitchen, new drapes, Honorary Life Membership Award in the PTA, new Volkswagen, different job"; or, "My Mama's got God"?

Lest we be misunderstood, let us add at this point that we have no quarrel with your good fortune to have these other things, but rather, let our lives be consistent with our profession. Always let us remember Jesus' words at the conclusion of His Sermon on the Mount, ". . . Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well. . ." (New English Bible, Matt. 6:33).

It is no new thing for Mamas to be concerned about their homes and the family's welfare. God knows and understands. His Son saw, knew and understood, too. This is a good time for us "Mamas" to look honestly at ourselves, and determine, with God's help, that our children will see and know that "Mama's got God," first and foremost, above any and everything else.

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I Was a Patient in a Roman Catholic

RECENTLY, I was a patient in a Roman Catholic hospital. My experience there left an indelible impression upon me and it is of my reaction that I wish to write. I have only appreciation for the efficient and kind care given me while there. But I left the hospital heavy-hearted, sadly depressed by the tragedy of spiritual blindness and futile endeavor I saw so clearly demonstrated during my stay.

The young lady at the receiving desk filled out my questionnaire. "What is your religious faith?" This was the last question put to me. In reply, I simply stated that I was a Christian. Thinking I referred to a denomination and no doubt desiring to save time and space, the efficient clerk abbreviated. After my name she wrote the single word "Christ." This particular part of the record was then cut out of the sheet and with my room number added, this small strip was slipped into a clear identification bracelet which was then permanently secured around my wrist.

As I glanced at it, I felt a serene satisfaction. Unwittingly, the young lady had most fittingly expressed my personal faith in the Lord Jesus Christ and the power of His saving grace.

A small booklet was then given to me and I was shown to my assigned room. That evening, I read through the little booklet. It contained routine information regarding the hospital. On the back cover was printed the following:

MY DAILY PRAYER

I believe in one God. I believe that God rewards the good and punishes the wicked.

I believe that in God there are three Divine Persons—God the Father, God the Son, and God the Holy Ghost.

I believe that God the Son became Man, without ceasing to be God. I believe that He is my Lord and Saviour Jesus Christ, the Redeemer of the human race. Who died on the Cross for the salvation of all men, Who died also for me.

I believe in God's authority, everything that He has taught and revealed.

O my God give me strong faith.

O my God help me to believe with a lively faith.

O my God, relying on Thy almighty power and infinite mercy and promises, I sincerely hope to be saved. Help me to do all that is necessary for my salvation.

I have committed many sins in my life, but now I turn from them, and hate them. I am sorry, truly sorry for all of them because I I have offended Thee, my God who art all-good all-perfect, all-holy, all-merciful—my kind and loving Father.

I love Thee, O my God, with all my heart. Forgive me, I implore Thee, for having offended Thee.

I promise, O God, that with Thy help I will never offend Thee again.

MY GOD, HAVE MERCY ON ME.

Musing upon this combination of doctrinal statement and petition, my hand touched my identification bracelet. Comparing its simple message with the words of the booklet, I fell asleep.

Illness prevented awareness of my surroundings for several days. Then one evening I was conscious of a voice coming over the public address system. It was the voice of a nun. In monotone she was mournfully repeating the words of the patterned prayer of the booklet. This was immediately followed by the recitation of the Scripture passage of Matthew 6:9-13. By contrast, this latter was spoken so rapidly that had one not been familiar with the words, it surely would have been unintelligible jargon. I began to meditate upon what I was later to hear each day as the evening ritual.

The omission of any word of thanksgiving was startling. Rejoicing in Christ was altogether lacking. There was only the tone of bitter despair so common to beliefs associated with pagan doctrines. *They called Him Saviour but He did not save.*

In contrast, the words of Paul in II Timothy 1:12 came to me, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Praise and thanksgiving welled up in my heart for the surety of my personal salvation and for all that Christ meant now. Through the Scriptures, I had come to know a Saviour who in reality saves.

Hearing the prayer daily, I soon became familiar with the lines. In the light of God's Word, I began to evaluate them. "I believe in one God." Without question I could agree with this, I questioned Rome's acceptance of this fact. The statues in the hall with their tokens of devotion before them, made it somewhat difficult to distinguish between one God and many.

I pondered as I considered the next statement. As a child I had heard something of this same idea from Protestant teachings and the memory of the discouragement I experienced then was still with me. At that time, I realized that in the eyes of God, I could not be called good and as that left only punishment for me, the thought was most terrifying. I well remembered the great relief I felt when though all have sinned and come short of the glory of God (Rom. 3:23), God has put upon the Lord Jesus Christ the iniquity of us all; that there is therefore now no condemnation to those who are in Christ Jesus (Rom. 8:1). To know that He made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him (II Cor. 5:21), and that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them (II Cor. 5:9) was "good news" indeed. One could appreciate something of what David felt when he spoke of the joys of salvation.

Though the wages of sin be death, the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23). Rome's self-salvation (works) Paul declares to be the very opposite of grace (Rom. 11:6). Like light and darkness, one displaces the other (Eph. 2:8-10). No, the statement would have to be rejected. It was founded upon human logic perhaps but not divine revelation.

The next two paragraphs belonged together. They presented no difficulty. While the words were those of the

church theologians, I recognized the fact that God has revealed Himself in the Bible in this three fold aspect. In the Old Testament Scriptures, He clearly sets forth himself as the Father. The record of the four Gospels reveals Him in the person of the Son, while in the Acts period, God manifested Himself in the person of the Holy Spirit. In Christ one can find God in His fullness (Col. 2:9). The divine redemptive provision for needy man is complete. All has been supplied in Christ and man needs only to accept it in his heart(Eph. 1:7).

It was significant that the doctrinal statement made no mention of the resurrection. This, in spite of the fact that it is the resurrection which the Scriptures stress as the final triumphal act of Christ's redemptive work. He who was rich for our sakes became poor in order that we might be made rich. But the victory over death and Satan was made complete by the resurrection of our Lord. The resurrection of Christ is God's surety to man that his salvation has been secured by grace (Heb. 2:14; II Cor. 8:9). It is of His resurrection life that the believer is partaker.

The closing portion of the doctrinal section of this prayer is most cleverly worded. "I believe on God's authority, everything that He has taught and revealed." At first glance it might seem to be an unwavering endorsement of the Bible as God's written Word. Surely no objection could be raised here. This statement is not, however, meant to be an unqualified sanction of the Scriptures. The Roman Church claims to be God's authority. Therefore, the position that is taken is that only the Church can rightly teach and reveal the meaning of the Scriptures. Church tradition is accepted as equal if not superior inspiration to that of the written Word of God. One must come to Christ through the Church. This type of brainwashing acts as a safeguard to keep her followers bound to the Church. As in all dictatorships, conformity is essential. But truth is never furthered in such an atmosphere.

We are told that faith cometh by hearing and hearing by the Word of God (Rom. 10:17). With no soil in which to grow, it is not surprising that the Roman Catholic finds faith a most elusive thing. The birth and growth of faith in one's life is in direct ratio to the consideration given to God's Word. This spiritual law is fundamental and unchangeable.

In keeping with her teaching regarding faith, the Church of Rome offers its masses, penances, and similar practices as conducive to faith. These acts may tend to feed superstition but they produce no real spiritual fruits. Otherwise, why the reiterated plea?

Paul stated that he was confident that He who had begun a good work in his converts would complete the work (Phil. 1:6). The keeping power and spiritual growth stimulant in the life of one in Christ is as much a work of the power of God as is one's standing in grace. This fact is too often overlooked among Christian groups. They lapse back to Rome. They are much like the Galatians, whom Paul called foolish because after learning of the provisions for their salvation in Christ, they turned back to the fleshly things of men for their pattern of walk (Gal. 3:1-4).

The Scriptures show that a heartfelt love of God springs from gratitude (John 7:47). One is unable to love in this sense when one is blind to what has been secured for him. In all of Paul's writings we find the greeting of grace and peace. Peace results from the acceptance of God's gift of grace. All is of Christ and through Christ. It is not surprising that the heart unaware of these wonders continues to cry out. "Have mercy." There is no valid cause for thanksgiving or rejoicing when there is no present assurance and one is only *hoping* to be saved. But Paul tells us to offer prayer with thanksgiving (Phil. 4: 6, 7).

I came home still wearing the little identification bracelet. The unending prayer was still in my ears. I looked at my identification bracelet for the last time, cutting it from my wrist. Reading its testimony, I murmured fervently, "Thanks be to God for His unspeakable (indescribable) gift" (II Cor. 9:15). ●

Hospital

Mrs. Helen P. Brown

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I Was Reading . . .

(from page 3)

erend Doctor A. C. Craig, visit the Pope when he journeys to Rome next spring. Though bitterly debated the motion of consent carried and was followed by prolonged applause. Why must Protestants begin to travel to Rome?

● of the amazing ruling of the Assistant Attorney General of Connecticut, Raymond J. Cannon, in defending the state law against contraceptives. He declared that the state legislature had exclusive jurisdiction over the morals of the citizens and had the right to settle the controversy. This is indeed a new concept of government that the state has "exclusive jurisdiction over the morals of citizens." Will any church subscribe to that theory of government?

● in the June 4 issue of *Quote* a statement made by George Bugbee to the effect that about 2.5 million people—one out of every thirty persons employed in the U.S.—work at maintaining the nation's health. The 1960 census will probably show that within the last decade the health field has risen from seventh to third place among major U.S. industries in terms of the numbers of persons employed.

● that official government estimates claim that there are in the U.S. 169,000 restaurants, 198,000 schools, 241,000 gasoline stations, 253,000 churches, 387,000 grocery stores and 494,000 saloons and liquor stores. There is one liquor outlet for every eighty American homes, one for every twelve farms. Liquor stores outnumber candy stores 11 to 1.

● the incongruous action of a group of New York clergymen called the Committee of Religious Leaders of the City of New York who recently approved the drive to secure from the American people funds needed to buy tractors and bulldozers with which to ransom captured Cuban freedom fighters. The Committee immediately proceeded to admit that "there is no question that on his part Fidel Castro's proposal to barter his prisoners for machines is an example of the most abhorrent banditry and blackmail." If it be so, then it seems to us that we should take no part in a blackmail scheme. In the long run, honor and conscience are more precious than life.

Simplicity

(from page 3)

white: for the fine linen is the righteousness of the saints"—this is what was lost when "the serpent beguiled Eve through his subtility."

So we, in the meantime, with Paul, who himself feared that he as well as his converts should fail, must "walk circumspectly." We can become overconfident as we approach the end of the "strait and narrow way." Bunyan, in Pilgrim's Progress, that greatest of all writings next to the Bible tells of "bypaths" from the way, not far from the Celestial City—yes, at its very entrance is "a way to hell, even from the gates of heaven!"

O, fellow-Christians, we who hope to make up the Bride, do not let "your minds (and hearts) be corrupted from the simplicity that is in Christ!"

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

A Year of World Missions

IN A YEAR that witnessed chaos in the Congo, the flare-up of fighting in Laos, anti-American riots in friendly Japan and the revelation of the true Communist nature of the Castro regime in neighboring Cuba, our overseas churches have enjoyed remarkable quiet. Late in April Sierra Leone became an independent nation. The transition was made smoothly and the future seems promising. For these mercies we should, most sincerely and humbly, give thanks to God.

It has not been a year of holding our own or bracing for the shock of conflict but a year of advance on almost every front. Although the whole Caribbean area is jittery, work there has progressed steadily. New churches, hospital and Bible school buildings have been added through the consecrated efforts of missionary builders. Growth was evidenced also in the organization of the Haiti Conference and Wesleyan Youth organizations in Haiti and Puerto Rico.

The year saw the establishment of a new church in Nagasaki, Japan. A well equipped out-patient unit, a radio program recording studio and two missionary residences were built in Sierra Leone. The heavy building program was made necessary by continued growth—and our overseas churches remain the fastest growing segment of the denomination. During the year, as a result of new evangelistic outreach, over 3000 were added to the overseas Christian community, and a net gain of 1008 full members was reported. And our overseas churches have some of the strictest membership requirements of any church in the world.

Health-wise the year was generally good. One missionary, Mrs. Wm. Gale, was lost through death. The Andersons flew to the States for surgery on Mrs. Anderson and returned to their station three months later. Mrs. Malcolm Beirnes, Miss Marie Evatt and Miss Jeanette Landis were saddened by the death of their fathers, Miss Margaret Wright by the loss of her mother.

The births of seven missionary children were recorded. Timothy Wilfred Swanson, Paul Gregory Dekker and Steven Martyn Zike in Sierra Leone. Gail Patricia Heer in Colombia, Charles Stephen Paine in India, Kay Lynette Fisher at Pierre Indian Mission and David Paul Blackburn in Ohio while his parents await a visa for India.

The problem of education for their children caused the temporary loss of two veteran missionary families. Rev. and Mrs. Edward Eddy were placed on the reserve list and Rev. and Mrs. George Huff were granted a two year leave of absence. Both are serving pastorates. Mr. and Mrs. Cessna were granted an additional leave of absence for graduate studies. Miss Ruth Bixler, after fourteen years of teaching in Sierra Leone, returned to teaching in the States.

Missionaries Available for Fall Conventions and Tours

Rev. and Mrs. Ronald Heavilin, of Puerto Rico, in the West.

Miss Jeanette Landis, of Sierra Leone, in the Mid-West.

Miss Orie Spaulding, of Sierra Leone, in the East.

Miss Leora Strope, of Haiti, in the Western Plains States.

Rev. and Mrs. Ferdinand Witthuhn in the Mid-West.

On March first the operation of the Missionary Bands of the World was completely merged with World Missions. Six active Bands' missionaries signed Wesleyan contracts. Miss Florence Cain retired from active service after thirty-one years in India and Mrs. Adah Fiddler retired near the close of the year after service in India, Jamaica and as missionary secretary of the Missionary Bands of the World. Rev. and Mrs. Glenn Pelfrey returned to Jamaica under another Board. Rev. Malcolm Beirnes took up the superintendency of the mission in Jamaica.

Movement of Missionaries

During the year eighteen adult missionaries went to the fields, five for the first time; with them went thirteen children. The new missionaries were Rev. and Mrs. Vernon Swanson and daughter Ruth, assigned to radio wor in Sierra Leone; Mr. and Mrs. Robe Stowell as academy teachers in Puer Rico and Miss Ruth Hayward, R.N as a nurse to Sierra Leone. Miss Edn Mae Carter and Rev. and Mrs. Ma colm Beirnes and family returned t Jamaica under Wesleyan sponsorshi Four missionary builders went out du ing the year for work in Haiti an Sierra Leone. At the end of the yea twelve missionaries were preparing t return to their fields and four wer waiting to go out for the first tim With these sixteen adults are eleve children.

Finance

Giving was generally maintaine throughout the year and all budget were paid to the field in full. Whil total receipts were $14,249.17 over las year, general fund receipts were $3148 04 less and total contributions wer $4,422.39 less than last year. Receipt through the Missionary Bands are ap proximately $5000 below last year.

Following the sale of the Fairmoun home and office $24,000 was placed a interest in the Wesleyan Investmen Foundation. The Foundation pur chased notes in the amount of $10 658.17 executed by seven churches an held by the department. Two im mediate results were the receipt of ove $800 back interest and the freeing o department funds to meet the request for loans to overseas churches.

Appreciatio

Sincere appreciation is felt for th work of the Commission on Mission and for the guidance of General Su perintendent Phaup. It has been a jo to serve under the Board of Adminis tration and its Executive Committee seeking together to ascertain God's wil and to administer the special areas o the church committed to our care. Onl periodic interventions of divine prov idence make the growth of the wor possible and the burden bearable.

The work of my co-laborers on the office staff has been greatly appreciated and a word of thanks must be recorded here for their help and cooperation in the growing task of missions administration.

Special thanks are due to the Woman's Missionary Society and to all other departments of the denomination which remitted funds so promptly for the support of the work. And may I speak for the missionary family around the world in expressing sincere thanks to the members and friends of our churches who have supported our worldwide mission with generous giving and fervent prayer.

Our church has produced, under the

(*Page* 13, *please*)

How To Tell A Story

JESSIE ELEANOR MOORE

A STORY is only as good as the narrator makes it. A story, poorly told, fails in its mission. If we do not hear with pleasure we do not obey with pride.

What Makes A Story?

The important parts of a story are four: a beginning that arouses interest; a succession of events that is orderly and complete; a climax that makes the story point; and an end that leaves the mind at rest. Or, a story to be a story, must have a hero, action, a plot, and a solution.

When the Curtain Rises

The first sentences should make the listeners ask, "What is going to happen?" With no unnecessary descriptions, and avoiding explanations of why the story is being told, the hero should be introduced in the first sentence. Turn to Jesus, the master storyteller, and note how directly He begins: "A sower went out to sow" (Matthew 13: 3); "There was a man who had two sons" (Luke 15:11).

Following the example of Jesus we begin one of His own stories from Luke 15 in the following way: "Once there was a shepherd. He had a hundred sheep." Or, here is an interesting beginning of a story from the life of Jesus in Luke 22: "One Thursday two men walked along a city street. They were Peter and John, friends of Jesus. They walked slowly. They seemed to be looking for someone."

The Action Is On

There should be continuous action and an element of suspense. The minds of the listeners breathe one question: "What is coming next?"

Turn to the story of the Good Samaritan in Luke 10:30-37. The traveler going down from Jerusalem to Jericho has met the robbers, and wounded, he lies by the roadside. Will someone help? ask the listeners.

The storyteller continue: "Footsteps sounded. A traveler was coming. One glance at the injured man, and the traveler passed quickly along without looking back. The injured man lay there with no one to help. More footsteps. Another traveler. This traveler stopped. He looked at the injured man. He crossed to the other side of the road. He hurried on his way. The injured man lay there with no one to help. Quiet . . . then another sound on the road . . . the *clip, clop* of a donkey's hard hoofs. The donkey stopped. The rider got off. He looked at the injured man. 'He is alive!' said the rider to himself. He took a bottle of oil and some soft cloths from the donkey's back."

A storyteller's knowledge of shepherd customs in Palestine will help provide an element of suspense in the story of the lost sheep, Luke 15:3. "The shepherd walked far that evening. Every few moments he would stop and call, 'Ta-a-ho! Ta-a-ho!' The hills were quiet. 'Ta-a-ho! Ta-a-ho!' Not a sound. Once the shepherd saw a bit of sheep's wool caught in a bramble. He walked more quickly then. In a muddy spot, down by a stream the shepherd saw sheep tracks in the mud. 'My sheep may have been here!' he said, as he hurried on. 'Ta-a-ho!' he called again. He listened. "Ta-a-ho!' Faint and far away he heard, 'Baa, baa!'

The Big Moment

A story is not told without a climax. This is the point at which the interest focuses, and it should be a surprise to the listeners, and to the characters as well. If it cannot be a surprise it should be the realization of earnest hopes. The listeners, in imagination, lying by the side of the road, with the injured man, have been breathing softly, "If only some traveler would stop!" Or, with eager hearts they have been climbing the hills with the shepherd, earnestly listening for the *baa* of the lost lamb. The climax helps them to make the decision concerning the character of the actors. If listeners have no opportunity to so evaluate characters the story cannot influence their own moral growth.

All Is Well

The end of the story should leave the mind at rest. Very often the point of the story rests in the closing sentence or paragraph. Turn to John 4: 46-53. The last part of verse 53 gives the point of the story, "and he himself (the official) believed, and all his household." As we dress it up to make the meaning clear to children, we might say, "And every one in that house loved Jesus. The little boy who had never seen Jesus loved Him."

The story of the feeding of the multitude (John 6:1-11) is often told to children with emphasis on the lad with the five barley loaves and two fish. The ending that makes the point, and gives satisfaction to boy and girl listeners is like this: "Every one had his supper that day. No one was hungry. Jesus fed them all, and a little boy helped."

Characteristic of a Good Story

Action is most important. Any normal boy would as soon hear about a good boy as a bad one if the good boy will only do something.

Another characteristic is *unity*. It should be difficult to omit a single word. There are no useless details, but the story cannot be expanded without loss of effect.

The third characteristic is *suggestiveness*. Narrative and lesson are so fully one that the message for the learner cannot be missed.

Tricks of the Trade

A very important one is to *weave descriptions in as part of the story*. Adult

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JESSIE ELEANOR MOORE is Editorial Consultant for Children's publications of the Methodist Church. This article is from "Child Guidance in Christian Living." Copyright 1958 by The Methodist Publishing House. Used by permission.

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Lesson for August 13

Ruth's Godly Choice

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Ruth 1:6-18.

Golden Text: Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go. Ruth 1:16.

M Ruth's Godly Choice. Ruth 1:6-18.
T Ruth in Moab. Ruth 1:1-5.
W Ruth in Bethlehem. Ruth 1:19-22.
T Moses' Choice. Hebrews 11:23-27.
F Paul's Choice. Philippians 3:7-14.
S Testing Before Blessing. I Kings 17:8-16.
S A Disciple's Choice. Luke 14:25-33.

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How To Tell A Story

from page 11

readers sometimes skip a long description at the beginning of a novel, or peek in on the closing pages. But the child listeners can do neither. If they become bored we lose them. The action in the story of Zacchaeus in Luke 19:1-10, depends on the fact that the tax collector was small of stature. We need waste no time describing him. When we are introduced to Zacchaeus he is in a crowd, but was anxious to see Jesus. So we picture him standing on tiptoe, "but he could not see over the shoulders of the people in front of him." And again "He tried to peek between the people, but he could not see." The child listeners are often in the same predicament, so they rejoice when Zacchaeus "ran ahead of the crowd and climbed into a sycamore tree."

The *use of direct discourse is a necessity.* When people in the story talk it adds movement and life. "Little boy Jesus helped his mother," is a dead statement of fact. But Jesus and His mother were real people. So we say, "Run," said Mary, "fetch me dry grass for the fire in the oven or we we shall have no bread for supper." "Thank you, Son," she said.

The *rhythmic repetition of certain significant phrases* helps in the delivery of the message of the story, and it is a must in a story for young children. In II Kings 4:8-10 there are verses that make a story of delight for little children if told with repetitions. The good woman speaks with her husband about her idea of furnishing a room for the comfort of the man of God, Elisha. In the plans she says, "Put for him a bed, a table, a chair, and a lamp." So the room is built on the roof, where guest rooms were placed, and the room is furnished, naming each piece of furniture.

Elisha returns one day. As usual the woman "urged him to eat some food," and then this kindly couple take him up the outside stairway and throw open the door of the new room. Elisha looks in. There was a bed, a table, a chair, and a lamp. "It is for you!" said the good woman. When Elisha was far away helping people he often thought of his little room. When he was tired he would think about the comfortable chair in his little room on the roof. When it was dark he would think of the bright lamp shining in his little room on the roof. When he was sleepy he would think about the good bed he had in his little room on the roof. The repetition makes the listeners share Elisha's comfort.

Often we need to tell a story of harvest-time in Palestine, a season which meant so much to the Hebrews. These people of the outdoors sang about their work. This is attested by the ancient song of the well, a fragment of which has been saved for us in Numbers 21:17, 18. They also sang of God, the Giver of the harvests. A story of the grape harvest, based on Leviticus 19:9, 10 and Deuteronomy 24:19-21 is an example with a simple song of the workers culled from the Book of Psalms 73:1a; 75:1b:

Truly God is good. . .
O God; we give thanks.

Two children help with the grape harvest and sing the song with the workers. They ask why some grapes are left on the vines, and hear the old Hebrew law of sharing repeated in answer. Later, when the mother is squeezing the grapes, the brother and sister watch the children who have no father come and gather grapes. These children sing the song.

The next day, when the brother and sister help Mother spread the grapes on the roof to dry in the sun and make raisins, they see a weary traveler refresh himself with the grapes left on the vines, and he sings the song. Listeners to such a story learn these bits from the Bible, but more important they feel the joy of the harvest, and gratitude to God, the Giver of all good gifts.

One more element of good storytelling is to *make a strong appeal to the senses.* Use sound words for children to hear. Put in color and movement for children to see. And do not forget that feeling, as of soft green moss on a rock, and smelling, as of fresh rain on the earth, are legitimate enjoyments. If the characters in the story eat be sure that the listeners know what is being eaten and enjoy it, too.

Out of a Full Mind and Heart

The secret of good storytelling comes from being full of it. The characters must be real people whom it is a delight to introduce to the listeners. The scene must be so vividly in the imagination that it seems as if "I once lived there." To that end one must spend more time on backgrounds than on the story itself. If it is a story with a setting in a far away country one must know how people live there, what they eat, what they wear. If the story has a historical setting, one must know something of how people lived and thought in that time. If it is a Bible story, read the Bible text. Read also something about manners and customs in Bible times.

In preparing a story to tell, read it first with the group of listeners in mind, trying to hear it as they will. When it has been decided that this is the story you wish to tell, read it again. During this reading find the pictures in the story. What scenes should be in a play? What pictures would your camera need to catch for a film? This will help you to remember the main outline of action.

Now think it over without the book. Does it need a little more repetition? Are there places where direct discourse may be added to advantage? Is there sense appeal? Is the suspense strong enough as it is written?

Now go back to the book. Jot down on a bit of paper any rhymes or jingles in the story, or some nice turns of phrase. Keep these nearby until they have been memorized. But do not memorize the whole story. A storyteller must be free to watch the faces of listeners.

Last of all, practice. Tell it to anyone who will listen. Tell it to some neighborhood children, those not in your group. If a living audience cannot be lured, tell it to a few plumped up sofa pillows, or to the books on the library shelf. If you blunder or forget a detail go back to the book, look sharply, and try again.

But when your real audience is before you, never take them behind the scenes to clear up an omission. Go bravely on. An audience of children is ever receptive, eager, and friendly. • •

Bulletin Blessings

"Faith came singing into my room,
And other guests took flight.
Fear and anxiety, grief and gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, "Don't you see,
They really cannot live with me?"

Independence (Kans.) Church Bulletin

Sunshine in the Soul

The late Dr. Theodore L. Cuyler gave four recipes for securing sunshine in the soul.

First.—Look at your mercies with both eyes, at your troubles and trials with only one.

Second.—Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of gratifying. What they do not have makes thousands wretched.

Third.—Keep at some work of usefulness. Working for Christ brings heart-health.

Fourth.—Keep your heart's window always open toward God.

Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.—

Indiana (Pa.) Church Bulletin

Death To Self

In a city visited during one of the many journeys preaching the Word of God, Dr. A. C. Gaebelein noticed a sign in a small dyeing establishment which read:

I Live to Dye, I Dye to Live
The More I Dye The More I Live
The More I Live The More I Dye

A great spiritual truth! The more there is death to self, that much more fully is the Lord Jesus Christ able to live His life in us. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

Lockport (N.Y.) Church Bulletin

Sign Posts

I read recently of an automobile accident which was the result of pranksters having removed a stop sign off its post at an intersection. To them this seemed like a harmless prank but the supporting post stripped naked of its warning sign failed to *warn* the unfortunate motorist of the danger ahead.

As Christians, we are charged with a responsibility of heralding the blessing of the Gospel and warning of the dangers of neglecting one's personal salvation. It is not only important that we be in our place, but must hold up the sign of redemption, which is the Christ who said, "If I be lifted up, I will draw all men unto me."—*A. L. Mudgett, President California Conference*

Arrow Highway Church Bulletin

Of the Household of Faith

In the *Wesleyan Methodist Discipline* under General Rules is this statement:

"It is expected. . . that they. . . evidence . . . their. . . salvation by doing good, especially to those who are of the household of faith . . employing them preferably to others, buying of one another, helping each other in business; and so much the more because the world will love its own, and them only."

With this in mind we have considered it appropriate to mention people of our congregation who have a business or service that the rest of us might patronize when we need such service. (Then followed a list of men and firms.)—*William W. Foster, pastor*

Sturgis (Mich.) Church Bulletin

Church News

Rochester Conference Report by Denominational Representative

Upon our arrival at the Chambers Campground on Monday night, June 26, there was evidence of full and final preparation for the conference which was to convene the following day. Committees were in session and dining hall and caretaker crews were putting on the final preparatory touches.

The 117th annual session of the Rochester Conference was called to order by the President, Dr. David A. Rees, at 2 P.M., Tuesday, June 27. The Holy Spirit set His seal upon the very first service as we united in singing "What A Friend We Have In Jesus." The conference was well organized and the business moved forward with dispatch.

Pastors' reports revealed numerical and spiritual gains as well as showing a determined effort to liquidate building debts. Featured in the pioneer service on Wednesday night were four pastors who reported encouraging progress at four pioneer points. Another pastor reported the completion of a new church building while still another told of the building of a new parsonage. Others told of buildings under construction. Officials presented the need for redoubled efforts in the church extension fields within the bounds of the conference. Long-range plans to establish churches in heavily populated residential areas were reported.

One thing which favorably impressed the writer was the fact that a large number of younger men are serving as dedicated pastors. The conference expresses confidence in its young men by using several of them on important committees. The main officers were re-elected by strong majorities. The fine spirit of cooperation evidenced by the conference was an indication of their faith in the leadership of President Rees and Vice President James E. Bence. The conference is meeting its problems and responsibilities with a courageous and aggressive spirit. It was a real pleasure to present the denominational interests and to serve in other ways as requested.—*E. L. Kierstead*

Rochester Conference Report by Conference Reporter

The 117th annual session of the Rochester Conference of The Wesleyan Methodist Church of America was held on Chambers (N.Y.) Campground, June 27-30. Highlights of the conference included: A Sunday-school rally, a Pioneer service emphasizing the building of new churches for Christ and the spread of the Gospel, a presentation of the needs of Sierra Leone, West Africa, by a native pastor, and an expression of appreciation to retired ministers.

Rev. Edwin Macumber of Rome, New York, conducted the Sunday-school rally on Tuesday evening. Guest speaker was Rev. D. Kenneth Reisinger, nationally known Sunday-school leader, and Eastern States Director for Gospel Light Publishing Company. Awards were presented to Sunday schools with notable achievements during the past year. Highest recognition went to the Rochester, Spencerport, and Baldwinsville Sunday schools. Other features of the rally were a workshop and a question and answer period.

The Pioneer service consisted of reports from pastors on pioneer charges, an address by Rev. E. L. Kierstead, director of the Wesleyan Methodist Publishing Association, and a film entitled "Dedicated Men." Pastors who spoke were: Harold Kingdon of Spencerport, Gerald Jack of Baldwinville, Gerald MacKinnon of Endicott, and James Frase of Horseheads.

Rev. Sedu Mans, native pastor of Sierra Leone, presented the needs of the Wesleyan mission work there. The greatest need, he said, was for educated African ministers. Mr. Mans has been sent by Wesleyan missionaries in Africa to complete his college work at Houghton (N.Y.) College.

A banner was presented to the Waterloo Young Missionary Worker's Band for greatest increase in membership during the year. Other awards were also presented for efficient bands. The poster contest was won by the Rochester Young Missionary Workers' Band, and the Canisteo Woman's Missionary Society.

The following retired ministers were given certificates of merit: Rev. Mrs. Carrie B. Warburton, Painted Post, for 40 years of service; Rev. Charles Guernsey, Windsor, for 44 years of service—Mr. Guernsey is the father of Mrs. Elisabeth Reed of Corning; Rev. Harley S. Hill, Elmira, for 37 years of service. Rev. Leon J. Jelliff, Forksville, Pa., for 40 years of service. Rev. Stanley W. Wright, Houghton, for 40 years of service.

Officers of the conference for the coming year are: *President,* Rev. David A. Rees, D.D.; *Vice President,* Rev. James Bence; *Secretary,* Rev. Wesley B. Nussey; *Treasurer,* Mr. Howard L. Dietrich.

The Rochester Conference Woman's Missionary Society met for their annual session. They elected the following officers: *President,* Mrs. Gladys Newbury; *Vice President,* Mrs. Nora Woodhead; *Secretary,* Miss Edna Eaton; *Treasurer,* Mrs. Florence Bence.

Area Missionary Convention August 1-3

Have you invested in Wesleyan Missions? If so, you are vitally interested in the Area Missionary Convention that will be held August 1-3, 1961, on the Wesley Grove Campground, near Trenton, New Jersey. The program provides for three main missionary services daily in addition to prayer and devotional services. Of special interest to WMS and YMWB officers will be the two workshop periods on Wednesday, August 2.

Convention personnel will include, in addition to general WMS officers and department representatives, the following missionaries: Dr. and Mrs. Gustave Prinsell, Rev. and Mrs. W. C. Cessna, Rev. George B. Huff, Rev. Neal Phipps, Miss Lois E. Sheridan, Rev. Miss Laura Sells, Miss Lily Marville, Rev. F. E. Banker, Rev. and Mrs. Harold Johnson and Rev. Price Stark. Pastor Sedu Mans, from Sierra Leona, W. Africa, will also speak during the convention.

This missionary rally offers to Wesleyan Methodists in the Eastern Area an unparalleled opportunity to hear directly from Wesleyan Missions around the world. Pastors and lay people within driving distance should make plans to attend. The convention opens on Tuesday evening. Wesley Grove Campground is located six miles south of downtown Trenton, on South Broad Street, in Yardville, New Jersey.

Field Schedule of B. H. Phaup

Buckingham Camp (Va. Conf.)	July 14-23
North Carolina Conference	July 25-27
Georgia Conference	July 31-Aug. 2
Iowa Conference and Camp	August 6-16

Takes Pastorate

Rev. J. R. Chrispell has accepted an invitation to become pastor of the Bay City church in the North Michigan Conference. He will close his summer schedule with the Lake Ann, Michigan, Camp the latter part of August.

World Missions *(from page 10)*

hand of God, a growing band of Spirit-filled missionaries who study foreign languages, willingly adjust to life in strange societies and varied climates, who tenderly guide the Church of Christ and zealously train its future leaders with unsurpassed dedication and selfless devotion. Our thanks are due them for their constancy at their posts in a day of world unrest.

MISSIONARY NEWS BRIEFS

Marie Evatt arrived in Sierra Leone, W. Africa, June 25 to begin her fourth term. She will be stationed at Kamakwie.

Rev. and Mrs. R. S. Nicholson, Jr. arrived in the States in mid-June for furlough from Japan where they have been on loan to World Vision for work in the Tokyo and Osaka Crusades.

Rev. and Mrs. Jehart Hanson arrived July 1 from India after eight years there under the Missionary Bands of the World.

Rev. and Mrs. Charles Day and two younger children flew to Puerto Rico June 27 to replace the Heavilins while they are on furlough.

OVERSEAS POSTAL RATE INCREASES

In sending letters to our missionaries, the following overseas postal rate increases are in effect since July 1.

Surface mail—11¢ for the first ounce; 7¢ for each additional ounce.

Air Mail—per half ounce—13¢ to Haiti, Honduras, and Jamaica; 15¢ to Colombia. All mail postage to other countries remains unchanged.

Air Letter Forms—11¢

WESLEY FILM SERVICE—Address Change

Wesley Film Service has a new address. Missionary films and slide sets may now be obtained from church headquarters. Send requests to Wesley Film Service, Box 2000, Marion, Indiana

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Queen Honors Sunday School Worker

LONDON (EP)—Great Britain's Queen Elizabeth II this year handed down an award given specifically for Sunday-school work during her annual Birthday Honors celebrations.

In a gesture believed to be unique for the Queen, she awarded Dr. James Kelly of Glasgow, Scotland, the Order of the British Empire in recognition "of his services to the World Council of Christian Education and Sunday School Association."

Dr. Kelly was for many years general secretary of the organization's British Committee and is now chairman of the Committee.

NOTICE!

BEGINNER PICT-O-ART

Our supplier made an error in printing the July-August-September quarter of the Beginner Pict-O-Art Workbook. The cover is correct but the content is for a different series of lessons than we use.

DO NOT RETURN THE WORKBOOKS; just send us your name, address and the quantity you received. We will then send to you the correct Workbooks.

THE WESLEY PRESS

Conference Appointments

FLORIDA CONFERENCE

Conference Officers:
President—Foster E. Piatt
Vice President—Cecil W. Shaffer
Secretary—Charles N. Groves
Sunday School Secretary—Everett Putney
Tithing Secretary—Albert H. Fletcher
Treasurer—Wilbur W. Coates

Pastoral Appointments:
Apalachicola—In hands of President
Brooksville—Gene Clark
Clearwater—Albert H. Fletcher
Fenholloway—E. P. Trotter
Grand Ridge—R. J. Eling
Greenville—In hands of President
Hosford—James Myers
Intercession City—In hands of President
Lakeland—Dr. Wm. F. McConn
Largo—Philip Jones
Merritt Island—D. W. Williams
Orlando—Dr. F. R. Birch
Paola—Wm. Lutz
Pinellas Park—Wilbur W. Coates
Saint Petersburg—Everett Putney
Sarasota—Ernest Nichols
Seffner—Roll Hamler
Tampa, Ida Ave.—Ruth Rogers
Tampa, Manhattan—Leonard P. Catron
Tampa, Northgate—Charles N. Groves
Vero Beach—Mae Newton

Other Appointments:
Conference President—Foster E. Piatt
Minister of Education, St. Petersburg Church—Margaret Taylor
General Evangelist—C. L. Wireman
Missionary to Honduras—Eloise Wood
To work under direction of Conference Board of Church Extension—Ann Shaffer; Cecil W. Shaffer
Elders on reserve—W. H. Bouington, Richard Friot, A. C. Legg, J. D. Lemon, Howard McKenzie, N. Lee Shutz

Superannuated Elders:
L. E. Franscisco, C. W. Robb, (Mrs.) Ella V. Zuch

ALLEGHENY CONFERENCE

Conference Officers:
President—H. C. Van Wormer
Vice President—T. A. Robertson
Secretary—Joseph B. Markey
Sunday School Secretary—H. E. Robertson, Jr.
Tithing Secretary—J. H. Hogg
Treasurer—Francis E. Mansell

Pastoral Appointments:
Akron, First—I. D. Swinehart
Akron, Grace—C. L. Boston
Akron, Kenmore—Sheridan Rainey
Akron, Maple Valley—L. S. Burchfield
Akron, McLeister—Clyde A. Blair
Aliance—Evangeline DeHass
Allida Smith Memorial—Jos. B. and Georgia Markey
Annandale—E. O. Hannold
Apollo—Silas West
Ashtabula—J. W. Hersman
Ashville—Prewitt C. Duncan
Barberton—T. O. McCracken
Barkley—James S. Beers
Beckley—Wickline Memorial—C. H. Midkiff
Bethel—Robert F. Miller
Blue Eye Chapel—John Kunselman
Bluefield—Charles Martin
Brown Hill—Reed Bennett
Brownsville—C. E. and Mary Huntsman
Cabin Run—John Englant
Canal—T. W. and Eunice Comadoll
Canton, First—H. E. Robertson, Jr.
Canton, McKinley—Charles Lincoln
Canton, Second—Roscoe R. Wilson
Carrollton—William Leyshon
Cleveland, First—H. E. and Irene Yount
Cooperstown—J. H. Hogg
Cottage Hill—Paul Hetrick
Dixonville—Jack E. Benninger
East Clarksburg—Leonard Sankey
East Conneaut—H. A. and Winifred Trimble
English—Maurice L. Moore
Erie—E. R. Barris
Falconer—H. R. Waite
Franklin—B. C. Pollock
Greenfield—W. N. and Ruth Saunders
Greenville—George Christy
Greenwood, North Salem—D. P. and Marjorie Jones
Hadley—Joseph T. Stephens
Hampe Memorial—E. K. Himes
Harbor Ridge (Cottage Hill)—Alberta and Joseph Finnicum
Hartville—Martin L. Wambach
Hillsdale—John Dye
Hillville—Ray Yoder
Indiana—F. E. Mansell
Isabella—Jack W. Crouse
Johnstown—F. E. Satterfield
Keepville—David E. Phelps
Loyal Oak—Clarence Mayhle
Luciusboro—Frank C. Hicks
Massillon—Dwight L. Robertson
Meadville—Charles Baker
Mechanics: (Pleasant Hill, Shippingport)—C. L. Chess
Mentcle—George C. Kopp, Jr.
Merrifield Memorial—Harold C. Reedy
Middlefield—Claude Eshelman
Mount Calvary—C. A. and Ruth A. Hoien
New Castle—Olin M. Pfautz
Niles—Roy J. Wade
North Canton—William Blair
North Springfield—Donald C. Boyd
Nu Mine—Thomas Shuttlesworth
Oak Grove—Guy E. Terpe
Oil City—Sherman J. Beers
Olive Hill—Winfield Maley
Penn Run—Robert Cherry
Pine Grove—David Price
Pittsburgh, First—Paul D. Stonebraker
Pittsfield—D. W. St. Clair
Pleasant View—Wayne A. Spangler
Princeton—James Blackwelder
Punxsutawney—M. F. and Hazel Armour
Rimersburg—J. C. Himes
Riverview—Elizabeth Pugh
Robertsville—Harry L. Strait
Rochester—A. Mark Larson
Rock Run—R. L. Kuhn
Sagamore—Paul Betz
Salem—Oneida J. Gleason
Sandy Lake, Zion—David R. Robertson
Sarver—Frank B. Miller
Smithport—William L. Baker
Soldier—Burton and Neva Golden
Spruce Grove—James S. Beers
Stewart Run—Paul E. Black
Tarentum—E. Dale Brannon
Tazewell—Kenneth O. Brown
Templeton, Colored—In care of President
Templeton, Zion—William Shank
Titusville—A. H. Elsey
Vanport—Glenn D. Elsey
Warren—A. G. and Catherine Carlson
West Fairfield—Steven and Helen Letonek
West Hill—Murray M. Maley
West Middlesex—J. W. and Helen Fentler
White Memorial—E. DeWeerd Lupton
Wilgus—Dale Holley
Wolf Summit—W. H. Cornell

Pioneer Church Appointments:
Butler—William Mydock
Duquesne Heights—William Ward
East Liverpool—William Rosengreen
Ebenezer (Abb's Valley)—Dwight Fox
Ellwood City—Lorman J. Elliott
Forrest View—Harry Miller, Jr.
Hinton—J. H. Cyphers
Holiday Park—A. R. Manners
Jamestown—In care of President

Other Appointments:
Conference President—H. C. Van Wormer
Conference Vice President—T. A. Robertson
W. M. S. President—Ivah B. Van Wormer
General Evangelists—George Hawthorn, Stanley Kendall, Beatrice Lelear (Children's Worker), Henry Lelear, C. R. McPherson, H. E. Robertson, Sr., D. M. Stonebraker, George Sundstrom, Ogle C. Yates (also serving with Mission Evangel Fellowship).
Conference Evangelists—George Adamson, E. W. Brooks, Ada Chess, Robert Giles, Constance Gough, Harry Gough, Kenneth Hartley, Johannes Maas, James O'Keefe, Paul Rexrode, Earl Smith, William John Stelpstra, C. A. Yarnell.
Song Evangelists—Donald Chess, Aletha Mae Cain (Children's Worker), Ruth Giles (Children's Worker and Musician), Norman and Louise Pearson, Wayne Dunn.
Missionary Editor: Gracia L. (Fero) Banker
Missionaries—Henry Ortlip (Haiti), Harry and Ina Shreve (Cubans in Florida), Pearl Fishel (Peru), Josephine Patterson (American Sunday School Union), William E. Plants (Independent Indians), Ellen Christy (Brainerd), Mark Budensiek (American Missions), Levi Troyer (on furlough).
Teachers: Alice J. McMillen (Houghton), Delmar R. Kaufman (Salem), James J. McVey (Kirkland Bible School), Ruth Stearns (Brainerd), Samuel Deets (God's Bible School).
President Salem Bible College—R. Willard Dunn
Serving Other Churches—Mountain Top Holiness Church, C. D. Larson; Lake View Community Church, Paul Holman; Lockport Conference, Paul West; Gospel Center Church, G. I. and Olga Marie Norman; I. H. Convention Field Secretary, H. E. Schmul.
In School—Ronald Mayhle, Warren McHugh, Edwin Alexander, James Spangler, John Kauffman, Mary Wynn Spangler, Larry Boggart, George Gee, Lewis Urey, Elder Dean McIntire, Elder Dr. Robert Benninger.
All Tribes Indian Missionary—Olive Stonebraker.

Unstationed Elders:
John J. Coon, G. K. Donaldson, Walter R. Kopp

Superannunted Elders:
W. H. Armstrong, Mamie Blankenship, Rex Brickell, C. H. Campbell, Verna A. Clinefelter, Charles C. Cross, Harry W. Kastle, H. A. Markell, James F. Merrifield, I. F. McLeister Edna Patterson, John I. Rambo, W. A. Robbie C. E. Zike

DAKOTA CONFERENCE

Conference Officers:
President—John J. Hunter
Vice President—Gordon Goodsell
Secretary—A. L. Cretsinger
Sunday School Secretary—Glen Wessel
Tithing Secretary—Paul Faulkenberry
Treasurer—S. J. McIntyre

Pastoral Appointments:
Aberdeen—Paul Faulkenberry
Almont—Lester Myers
Artesian—H. Vreugdenhil
Avon—Rudy Hauck
Baker—Burl Baty
Beckman Memorial—In hands of President
Belle Fourche—Gordon Goodsell
Biddle—Ralph Howard
Billings—R. J. Sausoman
Bismarck—A. L. Cretsinger
Brentford and Northville—W. E. Moulton
Brookings—In hands of President
Buffalo—Eugene Stanislaus
Bushnell—Ernest Hobbie
Conner—Benjamin Joachim
Custer—Earl Olson
Deadwood—A. J. Gerleman
Forsyth—Darrel Martin
Garden City—Arnold LaRue
Hamilton—Dallas Wadsworth
Harlowton—Lee Goodell
Hot Springs—Gordon Cary
Houghton—B. I Griffin
Huron—Clifford Watt
Ipswich and Loyalton—W. J. Leyh
Joliet and Bridger—Kenneth Shelly
Johnson Corners—B. D. Veeder
Medicine Rocks and Mill Iron—Ellis Stollie
Miles City—Rolland Fletcher
Mission—Chester Reed
Mitchell—Beverly Wilson
Mt. Vernon—Robert Moulton
Mobridge—Lester Fletcher
Pearl—John Hermann
Pierre—O. D. Watson
Rapid City, First—Darrell Wagner
Rocky Point—In hands of President
Robbinsdale—Glen Wessel
Redfield—W. G. McIntyre
Richland—Burnell Pudwill
Ridge—Fred Bingaman
Sand Point, Idaho—Richard Franklin
Sioux Chapel—John Mickley
Sturgis—J. E. Winterberg
Strathaven—J. F. Simpson
Sundance—Gordon Wills
Terry—Kenneth Harris
Tolstoy—Wilbert Kidd

Other Appointments:
Sierra Leone, West Africa—Alma Aldinger, Ruth Hayward
Missionary to Africa on furlough—Ruth Bixler
Missionary to Haiti—Rev. and Mrs. Daniel McCandless, Rev. and Mrs. Fred Hartman
Missionary to Haiti on furlough—Miss Mae Palmer
Missionary to Bolivia—Paul Steward
Philippine Islands—Romeo Baronia, Marion Vreugdenhil and wife; Lester Bennett and wife, Gordon Bennett
Missionary—Isla Knight (Nepal)
Missionary to Bahama Islands—C. Milton Newbold
Indian Missionary Work—F. M. Schumacher, John Hearns, Leroy Rattling Leaf, Jerry Yellow Hawk
Brainerd Indian School President—Rev. William Gale
Brainerd Indian School Staff—June Gerow
Teaching at All Tribes Mission School—Donald Johns
Missionary Work—Harold Cotrill, Mrs. Grace Goodwin Kauffman, A. T. Reisdorph, Elton Clyde, Harry Logan, Miss Minnie Knecht, R. L. Gowan, Paul Davidson, Evelyn Gisselbeck, Ralph Vreugdenhil
General Evangelists—S. J. McIntyre, Henry Vanderbush, Neal Phipps
Conference Evangelist—H. W. Cretsinger
Evangelistic Singer—Willard D. Stone
Conference President—John J. Hunter
Conference Vice President—Gordon Goodsell
Teaching in Miltonvale Wesleyan College—George Robbins, Jr., Miss Elvie Turner
Teaching in Houghton Academy—Allen Gisselbeck
Teaching in College in Long Beach, California—Clyde McCone
Attending College—Howard Boyle
General Superintendent—R. D. Reisdorph
Missionary Evangelist—Mrs. Ruby Reisdorph
Superintendent and/or President of Dakota Conference Missionary in the Philippines—Rev. J. F. Simpson
Chaplain of Rest Homes—W. D. Shelor
Supply Pastor to Brethren in Christ Church, Plesantville, Ohio—A. A. Becker

Unstationed Elders:
Donald Gerrietts, Warren K. Pamp, Mrs. Grace Miller Hoien, Eugene Gisselbeck, Wesley Sime

Superannuated Elders
A. M. Wiley, Elizabeth Traver, J. E. Spry, Mrs. Laura Raymer, W. D. Shelor, L. D. Harris, R. M. Kelly, J. F. Simpson, S. J. McIntyre, L. L. Knapp, H. J. VanVliet

Birth

Born to Rev. and Mrs. Sterling Demond, a daughter, Jo Jean Ann, June 26, 1961. Mr. Demond is a ministerial student at Marion College.

ONFERENCES and CAMPS

VA CAMP MEETING and CONFERENCE will vene on the Campgrounds at Charles City, a, Sunday, August 6, 1961. Camp meeting continue through Sunday, August 13. ngelists are Dr. B. H. Phaup, Marion, In- na, and Dr. C. I. Armstrong, Wilmore, Ken- ky. Music will be in charge of Rev. and , Eugene Cockrell of Marion, Indiana. Youth vities will be in charge of the Conference th President, Don Weaver. Children's work be conducted by Alice Davis, Joyce Paul Adrienne Budensiek, under the direction Mrs. Mitchell Cotrone, Conference C.Y.C. ector. The 108th session of conference will vene Monday, August 14, and conclude Wed- day, August 16, (D.V.).—Rev. Clarence Bud- iek, President; Rev. Robert A. Howlett, retary

LAHOMA CONFERENCE AND CAMP will et for its fifty-eighth session at the First Wes- an Methodist Church, Enid, Oklahoma, Tues- , August 8 at 3 p.m. The conference presi- t, Joe C. Sawyer, will preside, and will also ng the conference sermon at 7:30 p.m. The cial representative will be Rev. Robert W. Intyre and Mrs. Helen Stark of the General IS. Let Friday, August 4, be observed as a of prayer and fasting throughout the con- ence. The camp meeting begins on August at 7:30 p.m. with Rev. J. Paul Hill as evange- .—Joe C. Sawyer, President, 8403 Crestmont, uston 33, Texas; Rev. J. Richard Ernst, retary

NTUCKY CONFERENCE of The Wesleyan thodist Church of America will meet for its rty-ninth annual session on the campground, rn Creek, Kentucky, Monday night, August 7, 7:30 when Dr. Alton E. Liddick, denomination- representative, will deliver the Conference rmon. Room and Board are furnished all mbers of the conference whose churches paid tertainment budget, as well as Missionary d Y M W B delegates. Youth delegates are be entertained from Friday night, August for supper, through Saturday noon. All mbers of the conference and delegates are ligated to be present. A short business ssion will be held on the opening night fol- ving the message.

AMP MEETING begins on Friday night, August with youth night when camp evangelist R. Flexon will bring the message. Rev. John rsey is the other evangelist. William and an Degenkolb are the musicians.—Charles L. anchard, Pres.; John Basham, Sec.

CHIGAN CONFERENCE of The Wesleyan ethodist Church of America will convene its one hundred twenty-first annual session the Pennock Memorial Campgrounds, Has- gs, Mich., Tuesday, August 8, 1961, at 7:30 n. "For Such a Time As This" (Esth. 4:14) ll be the theme of the session. Rev. Harrison Wingar will bring the Conference Sermon the opening session, followed by the Lord's pper. Thursday the entire day will be de- ted to the missionary program of the Church. . R. D. Reisdorph will speak on Thursday ening.

AMP MEETING is scheduled for August 13-20. th Dr. Claude Ries, of Houghton College, and v. Arthur Bray, president of the Illinois Con- rence, as our evangelists. Mr. and Mrs. Eliot ordgren and Mrs. Sylvia Carey will assist with e music. Let Sunday, August 6, be a special y of prayer that God will prepare our hearts r His service through the encampment. Ernest L. Crocker, Pres.; Bruce W. Densmore, c.

IRGINIA ANNUAL CONFERENCE of The esleyan Methodist Church of America will nvene in its Second Annual Session, August 10, 1961, on the conference grounds at Buck- gham Tabernacle, Buckingham, Virginia. The ominating Committee will meet at 10 a.m. ugust 8, and the opening session will be at 30 p.m. on the same day. Rev. W. Lee Cock- rill, treasurer of the conference and pastor at alls Church, will preach the Conference Ser- on. The annual communion service will be charge of Rev. D. Clifton Wood and the mmunion message will be delivered by Rev. . H. Dotson. Rev. E. L. Kierstead, publisher Wesleyan Methodist literature, will be de- ominational representative for the session. embers on the roll of the Committee in Itin- racy and Elders Orders will be notified as to eir time of meeting by Vice President Lyman . Lance. Room and board will be provided for ach having official business with the confer- nce. Friends and visitors welcome. However, o guarantee of meals and lodging can be given nless they write in advance.—Earl T. Gentry, res.; D. Clifton Wood, Sec.

ANSAS CONFERENCE and CAMP. The ninety rst annual session of the Kansas Conference ill convene on the campground at Miltonvale, ansas, on August 1, 1961, at 1:30 p.m. Busi- ess sessions will continue daily at 8:30 a.m. nd 1:30 p.m. until business is completed.

AMP MEETING will begin on Sunday, August and continue through Sunday August 13. The orkers are Rev. James Chrispell, Dr. H. K. heets and Rev. Kenneth L. Knapp. For in- ormation concerning rooms write to Mr. E. C. ampbell, Miltonvale, Kansas.—C. W. Dunbar, resident

General Evangelists' Slate

ARMSTRONG—C. I., and Mrs., 401 Maxey, Wilmore, Ky.
Hillsboro, Wis. (Camp) ..... July 21-30
Charles City, Iowa (Camp) ..... Aug. 7-13

BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Greer, S. C. ..... July 15-20
Wesley Grove, N. J. ..... July 28-Aug. 3
Virginia Conference ..... Aug. 5-9
Hastings, Mich. ..... Aug. 11-14

BUCK—E. Parker, R.D. 3, Box 38-P, Brooksville, Fla.
St. Louis, Mo. ..... Sept. 13-24
Albion, Ind. ..... Sept. 26-Oct. 8
Mercer, Pa. (Oak Grove) ..... Oct. 10-22
Orefield, Pa. ..... Oct. 25-Nov. 5

CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Open Time ..... July 19-30
Kansas Conference (Camp ..... Aug. 6-13
Lake Ann, Mich. (Camp) ..... Aug. 16-27

CLARK—H. F., Trailer City, Albert Lea, Minn.
Open time

DAY—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Louisville, Ky (Camp) ..... Aug. 11-20

FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Bluefield, W. Va. ..... July 19-30
Ramsey, Ind. (Camp) ..... Aug. 3-13
Cordova, Ala. ..... Aug. 23-Sept. 3

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Vici, Okla. (Camp) ..... July 27-Aug. 6
Enid, Okla. (Camp) ..... Aug. 13-20
Laketon, Ind. ..... Aug. 23-Sept. 3
Jonesboro, Ind. ..... Sept. 6-17

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Open Time

KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Ethridge, Tenn. ..... July 21-30
Edingburg, Ind. (Tent) ..... Aug. 9-20
Bristol, Tenn. ..... Aug. 30-Sept. 10
West Fairfield, Pa. ..... Sept. 13-24

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Open Time

LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open Time

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Petersburg, Mich. (Camp) ..... Aug. 3-13
Carthage, Ky. (Camp) ..... Aug. 17-27

MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Clarksburg, Ind. (Camp) ..... July 27-Aug. 6
Bucyrus, Ohio (Peniel Camp) ..... Aug. 9-20
Oak Hill, W. Va. ..... Aug. 23-Sept. 3
Mt. Pleasant, Mich. ..... Sept. 6-17

McFARLIN—William and Wife, c/o Rev. Russel Taylor, Dennison, Ill.
Open Time—Aug. 29-Sept. 10
Beavertown, Pa. ..... Sept. 20-Oct. 1
Rebersburg, Pa. ..... Oct. 4-15
Milmont, Pa. ..... Oct. 18-29

McPHERSON—C. R., Damascus, Ohio
Ohio Conference ..... July 27
Milan, Ind. (Camp) ..... Aug. 13-27
Bradford, Ohio ..... Aug. 29-Sept. 10

MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
Lakehead Area (F. M. churches) July 11-Aug. 6
Seyfert, Pa. (H. C. Camp) ..... Aug. 10-20.

PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Open Time

PHIPPS—Neal, Brainerd Indian School, Hot Springs, S. Dak.
S. Car. Conference ..... July 18-19
Independence, Va. ..... July 21-24
W. Va. ..... July 25
Ohio Conference ..... July 28

PROUSE—Willard G., R.D. 2, Stewartstown, Pa.
Snow Hill, Md. (H.C.) ..... Aug. 23-Sept. 3
Easton, Md. (C. of N.) ..... Sept. 10-17
New Freedom, Pa. (C. of N.) ..... Sept. 27-Oct. 8
Open Time after Oct. 9

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Sandy Lake, Pa. ..... July 30
Elizabethville Pa. (Camp) ..... Aug. 30-Sept. 10
Open Dates through the summer

STANLEY—Harry E., G. D., Coshocton, Ohio
Cleveland, Ind. (Camp) ..... July 21-30

STARK—Price P., 3516 S. Boots St., Marion, Ind.
Traveling for Dept. World Missions ..... Aug.
Atkinson, Neb. ..... Sept. 13-24
Lynch, Nebr. ..... Sept. 27-Oct. 8
Avon, N. Y. ..... Oct. 25-Nov. 5

STONEBRAKER—D. M., 73 E. Pike, Indiana, Pa.
Open Time

SUNDSTROM—George E. and Wife, Rt. 2, Salem, Ohio
Stoneboro, Pa. (Youth) ..... Aug. 15-24
Akron, Ohio (Kenmore) ..... Aug. 29-Sept. 10
Ashville, N. Y. ..... Sept. 12-24
Johnstown, Pa. ..... Sept. 26-Oct. 8

UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Blachley, N. Y. ..... Aug. 8-20
South Glens Falls, N. Y. (Camp) Aug. 27-Sept. 4
Forestdale, Vt. ..... Sept. 5-17
Hopewell Jct. N. Y. ..... Sept. 19-Oct. 1

WALLACE—Robert W., 1201 Chestnut St., Franklin, Pa.
Red Lodge, Mont. (Camp) ..... Aug. 7-11
Rapid City, S. Dak. ..... Aug. 14-18
Harrisville, N. Y. ..... Aug. 21-31
Augusta, Me. (Naz. Camp) ..... Sept. 1-4

WARD—William, 1114 Tremont S.W., Massillon, Ohio
Richland, N. Y. (Camp) ..... Aug. 10-20

WIREMAN—C. L., Intercession City, Fla.
Conway, Ark. (Camp) ..... July 20-30
Eldorado, Mo. (Camp) ..... Aug. 3-13

Special Workers

GILES—Ruth, Hillsdale, Pa.
Greenville, Pa. ..... July 17-30
Indiana, Pa. ..... July 31-Aug. 6
Stonesboro Camp ..... Aug. 15-24

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Clinton, Pa. (Camp) ..... July 20-30
Miltonvale, Kans. (Camp) ..... Aug. 6-13
Lake Ann, Mich. (Camp) ..... Aug. 16-27

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Book Reviews

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BASIC PRINCIPLES OF SINGING by Wm. Carroll Rice (Abingdon Press; $1.25).

The *BASIC MUSIC BOOKS* are resources for both the amateur and the professional musician. Each book in the series deals in plain language with one of the basic skills vital to improving the use of music in the service of the church—vocal technique, organ playing, church music administration and conducting.

The primary purpose of this book is to help amateur choir directors and others who are concerned with training adults and youth to sing more effectively. Attention is given in non-technical language to all the basic problems of singing—posture and support, producing tone, correct breathing, resonance and diction. Numerous line drawings, photographs and vocal exercises supplement the text and clarify the physical and musical aspects of singing. The listings of solos and anthems will be useful as corrective exercises and for special individual needs.

—*Pearl Douglass*

PLANNING FOR CHURCH MUSIC by James R. Sydnor (Abingdon Press; $1.25).

Within the brief pages of this book—another of the *BASIC MUSIC BOOKS* series—especially the first chapter, we find sketched some of the specific ways in which music serves the purposes of the family of God. There are three factors or influences indicated that have contributed to this definition of church music. They are as follows:

1. An enriched and broadened sense of the function of the arts in communicating the Gospel of Christ.

2. Many agencies have been created to inform and train volunteer and professional church leadership in music matters.

3. Vast elevation of music quality has occurred in many segments. Laymen are more sensitive to movements of the spirit and are more eager to participate through music in vital expressions of the Christian faith.

This particular volume on church administration confines itself to three areas. First, it states the functions of music in the life of a local congregation. Next, it describes the leadership that is needed to provide an adequate program of music. Finally, it discusses in some detail the physical equipment that is needed in an efficiently operated department of music. The result is a valuable aid to the church and congregation planning for a more effective program of church music.—*Pearl Douglass*

NEW TESTAMENT INTRODUCTION: THE PAULINE EPISTLES—by Donald Guthrie (Inter-Varsity Press, 1961; 319 pages. Special introductory price, $4.95).

The author holds the position of Lecturer in New Testament Languages and Literature, The London Bible College. This volume is the first of a three-volume *Introduction to the New Testament*. The Pauline Epistles are taken first not only because, generally speaking, they were written earlier but also because they provide an excellent opportunity to observe the application of critical principles in Biblical studies. The purpose of the author is to make his book "a profitable introduction, not only to the Epistles themselves, but also to the great variety of views which they have called forth."

The book begins with a chapter on the personality of Paul. This provides excellent background for the survey of the literary and historical problems associated with the letters. In succeeding chapters the letters are treated according to the canonical order from Romans through Philemon. Numerous critical problems are treated at length. The end in view is not to give the author's own solutions to difficult and long-standing problems but to give a balanced survey of modern critical opinions.

Some of the critical problems are: in Romans the author devotes eight pages to the recensions of this letter; in II Corinthians eight pages are devoted to "the sorrowful letter"; in Galatians fourteen pages consider the Galatian theories; in Ephesians twenty-nine pages consider the authorship and destination of the letter; in the Pastoral Epistles thirty-four pages consider authorship. Since Ephesians and the Pastoral are under great critical study today this book is a timely conservative survey of developments.

The bibliography of three hundred volumes is one of the best on Paul's epistles. The discussion on epistolary pseudepigraphy is especially helpful on this topic. This book is excellent for advanced Bible study.

—*Charles R. Wilson*

TIME OUT - DAILY DEVOTIONS FOR YOUNG PEOPLE by Al Bryant (Zondervan; $1.95).

Here in a compact volume are 366 gem-like meditations, each helping to make the verse for the day crystal clear. Nearly two-thirds of them are from the prolific pen of youthful Al Bryant. From forty-three authors the others come, including Wesleyan Methodism's Oliver G. Wilson.

These meditations speak to the heart, presenting counsel and enrichment, challenge and encouragement.—*Robert W. McIntyre*

UNLIKELY SAINTS OF THE BIBLE by William C. Fletcher (Zondervan; 150 pages; $2.95).

Mr. Fletcher is the son of Baptist missionaries to Burma. He shows keen insight into human nature and a rare imagination that enables writer and reader to identify themselves with the character portrayed. As you read these sketches more often than not you will be saying to yourself, "I never thought of it that way before."

In a very interesting book, Mr. Fletcher challenges one's thinking and deepens one's devotion—*Ruth Bowman*

BUILDING A CHRISTIAN HOME by Henry R. Brandt and Homer E. Dowdy (Scripture Press, 1960; 150 pages; $3).

Here is a book written especially to present the challenge of the Christian home. There is no doubt but that this book deserves wide circulation within and without the Christian community. Its style and presentation is quite unique. Henry Brandt, psychologist, and Homer Dowdy, newspa[illegible] writer, have united their efforts to prese[illegible] a philosophy for the Christian home that [illegible] greatly needed in our twentieth century [illegible]ciety.

The authors have organized their mater[illegible] so that the behavior of the individuals in [illegible] given home is interpreted and analyzed [illegible] to their relationships to God and to o[illegible] another. The reader is challenged fr[illegible] beginning to end by means of the practi[illegible] approach used as suggested by some of t[illegible] chapter headings: Laying a Firm Foundati[illegible] Establishing Spiritual Beliefs and Behavi[illegible] Focusing on Adequate Goals, Meeting [illegible]evitable Changes, Solving Family Problem[illegible] Growing with Your Children, Communicati[illegible] Sex Education, and Taking an Over-all Vie[illegible] In short, here is a volume well written a[illegible] easily understood on a vital subject that c[illegible]mands our immediate attention.—*James [illegible] Mills, Jr.*

TEACHING IN THE CHURCH SCHO[illegible] (Revised) by Frances Cole McLester. (Abin[illegible]don Press; 158 pages; $1.50).

The study is approached from a psych[illegible]logical and philosophical standpoint, and th[illegible] almost totally from the angle of progressi[illegible] education. Miss McLester's main thesis [illegible] that of learning through activity, and s[illegible] concludes her book by saying that "the i[illegible]portant task of a church-school teacher is [illegible] help persons respond to the divine urge th[illegible] is within them. We can lead them to b[illegible] come conscious of God, *to acknowledge th[illegible] they are children of the Father,* and to ord[illegible] their lives. A teacher is therefore cooperati[illegible] with God when he helps persons *beco[illegible] aware* of their relationship to God: that is t[illegible] final purpose of their teaching." There a[illegible] one or two places where something is me[illegible]tioned about acknowledging Christ as p[illegible]sonal Saviour and Lord, but really nothi[illegible] about the new birth. The emphasis is almo[illegible] totally on DOING in order to BE inste[illegible] of BEING in order to DO.

I think her book might better have be[illegible] entitled "Activity in the Church School" [illegible] there is a definite playing down of transm[illegible]sive teaching. Talking about the adult cl[illegible] it is stated that "the process of making pla[illegible] and of judging activities represents one [illegible] the best teaching situations. . . . The disc[illegible]sions in class will, of course, not be limit[illegible] to planning for activities or evaluating wh[illegible] has been done. The teachings of Jesus a[illegible] their bearing on present-day conditions; t[illegible] growth of the idea of God; the meani[illegible] of the Christian religion; right relations b[illegible]tween the two sexes; how to improve re[illegible]tions between races and nations; war a[illegible] peace—these and other topics will be d[illegible]cussed. . . conditions in the community. [illegible] system of sanitation. . . investigation of u[illegible] employment. . . ."

The author considers various ways [illegible] learning: discussion, lectures, story-tellin[illegible] audio-visual, drama, and recreation.

In my opinion the book might have so[illegible] value for a class studying the psychologic[illegible] approach to Christianity, but very little pra[illegible]tical value for Sunday-school teachers [illegible]

Helen K. Hubbard